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much a prayer is said (usually by an experienced layman) after each sowing. It is arguable that more intensive cultivation would not result in a bigger yield per hour of work ; and the continuous change of ground, only possible with a light population, prevents erosion and soil exhaustion. The accompanying table shows schematically the work of the Lepcha agricultural year.

LEPCHA AGRICULTURAL CALENDAR
(for the Talung valley)

(*Note*: The Tibetan year begins in February, and the first of the Tibetan month falls on about the tenth of the English. Consequently 'February', e.g. should be interpreted as 'February 10th to March 10th.')

TANGBU (February).	Clear the ground and finish sowing buckwheat. This and the two preceding months are the period of intense cold when poor old people may die for lack of warmth.
NIBU (March)	Finish clearing ground and sow dry paddy in temporary fields ; sow maize and early millet in valley. Weed cardamum in flower and strike new plants. This and the following month is the time of rain and hail-storms.
SUMGU (April)	Harvest barley and wheat. Clear ground for main-crop millet. Weed cardamum again round new-formed fruit.
ZIBU (May)	Harvest buckwheat. Sow maincrop millet. Sow maize in 'garden' burning the wheat straw for fertilising. This and the three following months are the period of constant rain and heat. Head-coverings are necessary.
NAPU (June)	Plant wet rice. Weed dry rice. This is the leanest month when people may go hungry. In this and the following month is the greatest infantile mortality, through diarrhoea and dysentery.
TIKPU (July)	Harvest earliest millets in valley. Weed maincrop millet.
DENGBU (August)	Harvest earliest variety of wet rice. Make a shed to dry cardamum fruit. Make a small sowing of buckwheat for seed.
GEBU (September)	Harvest dry rice. The women start harvesting the millet, the men the cardamum. This and the two following months are relatively dry.
GOOBU (October)	Cardamum picking continues. Wet rice is harvested. Barley, wheat and onions are sown in the 'garden'.
CHOOPU (November)	The seed-buckwheat is harvested. Cardamum is sold. This and the next two months are the prosperous period, the time of little work and much feasting, of shopping and trading expeditions. Most marriages are celebrated now.
CHUCHIKPU (December)	Taxes are paid. The harvested temporary fields must be made ready for buckwheat.
CHUNIPU (January).	The big sowing of buckwheat.

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fourth, twelve-year cycle to discover what is foretold for the next twelve years, and, in the event of illnesses or misfortunes being threatened, to perform the indicated apotropaic ceremonies. These consultations are repeated every twelve years. The final horoscope is cast immediately after death; this shows the cause of death, the future state of the man's soul and his next reincarnation, the most propitious mode of disposing of the body, the direction in which the body should be carried and the people who should handle it, and also what ceremonies should be performed to prevent the death-causing devil from attacking further members of the household, or, if the devil has gone elsewhere, into whose house the devil has entered.[9]

Though entirely mechanical the casting of horoscopes is an elaborate and difficult business which entails the collating and interpreting of a great number of cross-references. In Lingthem the only lamas who know how to do so are the two Dorjé Lapoon and Tafoor, and in nearly all cases it is Tafoor who is consulted.

Years are reckoned by four different and independent cycles: the most important, and the only one laymen know of is the twelve-year 'animal cycle'; next in importance comes the ten-year 'element' cycle; the importance of these two reside in the fact that a person is considered to possess the qualities of the animal and element of his year, and in horoscope conjunctions these qualities are of the greatest importance.[10] There are also two independent nine-year cycles founded on different magic squares (*mariwã and parrko*) so that, calculating by the year alone there are 9,720 different combinations. Besides the year calculations there are also calculations for the hour (of birth or death), the time (morning, midday, evening, etc.), the day, the month, the stars, the birth number, and so on. Altogether there are between ten and sixteen cross-references, depending on the elaboration of the horoscope, which can be made to check, counter-check and modify one another. Any apparent contradictions arising from the various modes of calculation are resolved by being explained as contingent.

[9] Complete horoscopes for birth, marriage and death will be found in Appendix III.

[10] The animal cycle is Rat, Ox, Tiger, Eagle, 'Thunder-bird', Snake, Horse, Sheep, Monkey, Fowl, Dog, Pig. The element cycle (each element lasts two solar years) is Fire, Earth, Iron, Water, Wood. 1937 was Ox year and the second Fire year; 1938 Tiger year and the first Earth year.

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When she has spent some years in any one rank she seems to take unto herself the next. Even the so-called Inebu Dorje-Lopön appears to have no authority over the others and, like them, her devotions are confined to the turning of wheels.

Inebus come to the monastery three times every month: on the eighth, fifteenth, and thirty-first (the day of full moon), according to the Tibetan calendar, which is in general use in this part of the world. On the nights preceding these three days the Inebu may not sleep with her husband, nor is she permitted to eat any meat. Of the ten Inebu in Lingtem six claim to be able to read; but in actual practice this does not amount to more than the ability to recognise the characters of the phrase *Om mani padme hum* when they are seen on a flag or cut in stone. The letters forming this sentence are so familiar that even quite small children are able to recognise them: the situation is almost exactly the same as the European child who soon learns to identify the cat in its first picture-book. This, however, is very far from the ability to read; but it is the stage beyond which most Inebu seem never to progress.

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and have found no reference to it in any of the books on that country. In view of the fact that the word is pure Tibetan, one would have expected to find it mentioned. Anyone witnessing the ceremony must have been struck by the peculiarities of the figure itself: but there has been no modern account of Tibetan social life, and it is possible that if any of the earlier travellers saw a Go-sum he may have considered it too shocking to describe! The ceremony is no longer carried out by Lepchas in the Kalimpong district, where missionary influence is strong, but is popular all over Sikkim, where it is held in great esteem by Lepchas and Tibetans alike.

Here is an example of treatment of a different kind. Chano's wife had been unwell for several weeks, but was suffering from no specific illness. Her husband, however, who was himself a Lama, thought there might be something wrong and asked Tafoor to work out a horoscope for the next few months. He did this in our presence; but in order to make it intelligible it is necessary to understand something of the chronological system current in Tibet, as it is used for indicating lucky and unlucky times as well as the times for much of the worship. Except in official correspondence with the outside world it is in use all over Sikkim.

"The Tibetan system of reckoning time, derived from China and India, is based upon the twelve-year and sixty-year cycles of Jupiter. The twelve-year cycle is used for short periods, and the particular year, as in the Chinese style, bears the name of one or other of the twelve cyclic animals:—

1 Mouse (Rat)	1912*	5 Dragon	1916	9 Monkey	1920
2 Ox	1913	6 Serpent	1917	10 Bird (Hen)	1921
3 Tiger	1914	7 Horse	1918	11 Dog	1922
4 Hare (Kite)	1915	8 Sheep	1919	12 Pig	1923, 1935 and so on.

* The names of animals in brackets are Lepcha variants of the standard Tibetan years. The date opposite each is given as an example of one particular cycle.

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"And in the case of the sixty-year cycle these animals are combined with the five elements (namely: Wood, Fire, Earth, Iron and Water), and each element is given a pair of animals, the first being considered male and the second female. . . . It is by giving a realistic meaning to the several animals and elements, after which the year is named, that the Lamas arrive at their endless variety of combinations of attraction and repulsion in regard to the casting of horoscopes and the prescriptions of requisite worship and the offerings necessary to counteract the evils thus brought to light."

The twelve-year cycle is known as *Lukor* and every Lepcha is taught the name of the animal corresponding to the year of his birth. For this reason it is possible to compute a person's age with considerable accuracy, an unusual state of affairs in a primitive society. An example will make the working of the system clear: Chimpit was born in the "Pig" year, which came round in the cycle in 1899, 1911, 1923 and 1935. His birth can therefore be definitely placed in 1923. With very old people the computation of ages is more difficult, for it is not always easy to decide whether a person is, for instance, seventy-two or eighty-four. But even so, one is unlikely to be more than twelve years out and can generally arrive at the exact age by comparing the estimate with the known age of some other person.

This same twelve-year cycle is also used by the Gurungs, a tribe inhabiting the southern slopes of the central Nepal Himalaya, as a result of which they are the only Gurkhas whose age can be computed with accuracy.*

The following treatment which Tafoor prescribed for Chano's wife is preventive rather than curative; it may be compared with the sort of instructions that a doctor gives his patient after a general overhaul.

The patient is being troubled by Dade Mung, a demon sent by some other person. There is also trouble from Tumsi,

* Cf. my *Handbooks for the Indian Army: "Gurkhas,"* Chapter 7.

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During the prayer, the one who performed the sacrifice added the expression "lang nam" in chosen places; it means "the year of the bull," because the sick person was born in the year of the bull. Lang is the Tibetan expression for the Zodiac bull. As the prayer ended, the assistant took some of the sacrificial meat, rice and chi and offered it to Me-sum-mung, the demon who represents the life-principle.

And so the sacrifice came to an end. The portions of meat were cleared away. The fore and hind legs and the valuable parts were given to the priest. The remainder of the meat, as also the skin, were sold in order to enable the family to make a little money. A very small portion of the meat was eaten immediately after the sacrifice. These sacrifices involve a heavy expenditure for the family; often many sacrifices are offered for the same illness if it is protracted, and this causes the ruin of many people. Hence many prefer to invite the lamaistic monks of the Brug-pa sect, because they are willing to drive out demons of illness at lesser expense.

A female Mun, Mai-li-mo-la-dza-ni, whose personal name is Chin-dün, and who lives near Git-biyong described a similar sacrificial ceremony to us which she holds at the ripening of the millet crop. The preparatory arrangements for the sacrifice are the same as mentioned above, with the following differences: There are only five Tormas for the five deities namely: Sa-dzug-rum, the sun god who is regarded as the Supreme Being, Ni-gung-mön, his wife, Ta-dik-köb, the son, Nyom, the daughter-in-law, and San-tug-kan-dro-mu. There are again two lamps, but five bamboo containers containing chi, five banana leaves with rice, five varieties of meat, and incense, and holy water containers. She is helped by her personal spirits who are Darmit, Dartik, Sang-mu, Dang-mu-rum, Asog-rum, Tzang-rum. The sacrifice progresses in the same sequence as above. This Mun was twenty years old when she fell ill with heart trouble. The Bong-thing A-du said to her, "You must become Mun." She was an apprentice to the female Mun Dja-ge-mo. In addition to her Mun belief, she also practises Lamaism, and has a little prayer wheel and prayer cord. We could not obtain the text of the prayers used in her sacrifice.